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priest. It is said that the death of an inspirational or a ceremonial priest had to take place on a *me'ae* (4). According to Père Pierre, on the first day following the death came the rite called *poou*. The body was washed and wrapped in a new cloth. On the second day the rite *kahahakatu* was performed when a special house called *ha'e uaka* was erected in the sacred place *(me'ae)*, and decorated with coconut leaves. On the third day was the rite *pouhau*. On this day the body of the dead priest or chief was carried into the *ha'e tuka*. The house was further decorated with strips and rolls of sacred white and red bark cloth, with branches of a plant called *ata*, and with flowers of *koute (Hibiscus rosa sinensis)*. Three bundles of peeled fau poles were set up in the ground and decorated with the white and red cloth. During all these three days, a ceremonial *tapu* prevailed for the whole tribe, no one being allowed, on pain of death, to leave his house or to light a fire for cooking. Following these days of preliminary ceremony, there was continuous chanting in the sacred place for from twenty to thirty days. 766

At the time of the death of a chief or priest the violent mourning that was customary in connection with all deaths, was carried to an extreme by all the tribe. The following quotation gives a picture of the activities at this time as seen by an early American missionary (7, pp. 240-1):

> On the fourth of December, 1833, he [the chief of Taiohae] died. The hills then echoed with wailing, the thumping of drums and the blowing of conch shells. The body was hung high in a canoe over the *heiau* [rock platform for worship] and the first wife was obliged to remain continually in care of it, to provide food for the spirit, until the body had so far decayed that the bones could be picked out, which it was the privilege of the wife or the nearest relative to do.

Mr. Alexander has given a description of the scenes he then witnessed. He says: 766 786

> The funeral rites beggared description for obscenity, noise, cruelty, and beastly exposure. They lasted several days, and were the darkest days I ever saw. Companies came from all parts, filling the air with loud wailings, dancing in a state of perfect nudity around the corpse like so many furies, cutting their flesh with shells and sharp stones till the blood trickled down to their feet, the women tearing out their hair, both men and women knocking out their teeth, indulging in the most revolting licentiousness, and feasting to excess, while muskets were fired and seashells were kept a-blowing with a long deep sepulchral sound during the whole night.

According to Dordillon (9), upon the occasion of a chief's death, there was a general *tapu* which reigned one month, during which time no fire could be lighted and no work done. It was believed that anyone who violated this *tapu* would be eaten by a shark. During this time the chief's body lay in or near his own house. At the end of a month it was carried to the *me'ae and* a rite of deification was performed. The elevation of the 766 [688]

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member bore the name of the food. For example, in Atu Ona a fish called *vahi* was *tapu* to all other members of the family of a man named Vahi but not to the man himself.

PUNISHMENT FOR INFRINGEMENT OF TAPU

The punishment for the breaking of *tapu* was supposed to be sickness, or sudden death in some such manner as by drowning, or by being eaten by sharks. Leprosy was caused by the breaking of the *tapu* relating to defilement. Deep ulcers (*puku*) were supposed to result from eating the fish sacred to the priests and the gods. It was also thought that the breaking of *tapu* established by the tribal priest was punished by curses directed by the priest. An insult to personal *tapu* was punished directly by physical violence, or indirectly through witchcraft.

SICKNESS

SUPPOSED CAUSES OF DISEASE

In general, in the mind of the native there were two basic causes of illness: the breaking of *tapu*, and sorcery. Evil spirits were the immediate cause of most diseases, coming to inflict punishment for broken *tapu* or being sent by some evil worker. Sickness and death resulting from the practice of sorcery (*nani kaho*) seem to have been conceived of as resulting directly in a magical way, rather than through the medium of evil spirits.

Some specific examples of the native belief as to the cause of disease, by no means a complete list, are as follows: Leprosy resulted from pollution, physical or spiritual, by the evil influences which were thought of as being associated with womankind, by contact with menstrual fluid or clothing that had touched a woman's private parts, by passing under a woman's mat or loin cloth. The father of a woman, who is insane, told me that she was so afflicted because she had eaten coconuts from a tree which had been made *tapu* for the manufacture of the oil used with *ena* in dyeing women's loin cloths. A man of Atu Ona believes that he is blind because he ate of a pig, which had been given as a present to his son, the animal being, therefore, *tapu* to the father. To break the *tapu* on sexual intercourse between the male and female students of legends at the time that the students were consecrated to the task of memorizing was supposed to cause blindness. It was believed that certain deep ulcers (*puku*) were the result of eating the fish called *u'ua*, which was *tapu* to the priests, and that other *puku* resulted from the breaking of the *koaho*, the protective spell on property. Violent colics were supposed to result from sorcery, and insanity from the breaking of *tapu*. Children's